Informant:	**LMP-S1**	**Spanish**
Date:	**03-11-01**	**Mini DV**
Interviewers:	**C. Hernandez, M. Jones, P. Polk**	
Transcriber:	**?**	
Revised:	**Reyna Ronelli (Jan. 02)**	

CH: With what part of the divination would you like to begin? With the water or?

S1: Water.

J: Go ahead and ask him about that room and what goes on in there then we'll get to divination.

CH: Ok, first he wants to ask you about the temple you have for San Simon. He wants to know if you perform ceremonies of some kind, how often you perform these, and what are they about? Do you have any prayers that you use?

S1: Yes I do use prayers, every night.

CH: Every night?

S1: Yes, and I also smoke seven cigars to him at night and three to the "duende" (elf). I go to sleep around one in the morning.

CH: What kind of prayers?

S1: San Simon has three prayers. I pray the "All powerful San Simon."

CH: Could we hear it?

S1: Yes, "Oh powerful San Simon ???? in your voice so that your spirit may help me in all of my acts ??????? may my business never fail because ???? witches more power than you ???? with your help and that you give me your blessing so that all can be good in my business" and if you have anything else having to do with court you say another prayer.

CH: He has three prayers?

S1: Yes, they are almost the same. They begin almost the same and the other one I cant ???? That one begins by asking; "The judge render at my side, in your name that all remain forgotten?? And I ask you ???? for 30 coins and ????? were given ???? and I would like you to perform the miracles I ask of you. I know that you are in the mountains, fields, woods, cities, country sides and homes. I ask you to help me in this court." You then place a cup like this with a red ribbon, with liquor and three ground up cigars. You put all this on San Simon over there.

CH: With the prayer.

S1: Yes, or you could just recite an "Our father who art in heaven."

CH: And you smoke seven cigars for him?

S1: I always smoke seven cigars everyday!

CH: Do you have a ceremony during the week or each month?

S1: What do you mean – what is a ceremony to you?

CH: A ceremony-like a mass.

S1: No, I don't do masses. I don't do them because I'm not a Santero.

CH: Who is the person that arranges the flowers and things that people bring San Simon?

S1: The very same people. The people that bring the gifts place them, because San Simon is like theirs. As long as they don't hurt my San Simon- if they can do that then he's theirs, because one time we enclosed him and no one would come.

CH: Oh yeah?

S1: Yeah, the people arrange the stuff. But I do not allow…well I used to allow this but my son said not to because it is such a wonderful saint and my son scolds me because he pours a lot of liquor on him and I don't like him pouring liquor on his face because it gets inflamed here and it starts to peel.

CH: It peels?

S1: I don't get any liquor on the legs either because the wood can rot. We place liquor for him in cups. Before we used to put a lot of liquor out but we started getting a lot of mosquitoes.

CH: Who brings him food?

S1: People do and myself and Elver.

Patrick: The cigarettes and cigars?

S1: People come and place the cigars, and we do too.

CH: He says it's a community San Simon. If they bring something for him the people themselves place it. He says once they closed it up and people stopped coming so San Simon is for them and he allows them to just place the offerings as they will.

S1: All the photos are brought in by people that come, as well as the flowers and everything that is there. Only the saints are mine-the big ones are mine but the little San Simons, those they come and leave here because they can't keep them at home or whatever.

Talking to Patrick: All the little San Simons are the ones people have left. The big ones are the ones he's gotten but the small ones are the ones people have brought.

Patrick: Why would they bring them?

S1: They come to leave them because some people tell them they are not supposed to have them in the home and many believe that.

Talking to Patrick: Like if they can't keep them at home they bring them and they keep them here.

Patrick: The cigarettes in the mouth of San Simon, who puts those there?

S1: People do.

Patrick: They light them?

S1: They light the cigarette and puff on it twice and then place it there. People that bring liquor to San Simon they take a shot and give the rest to him.

Talking to Patrick: People that leave liquor will take a swig and give the rest to him.

Patrick: They ask for help?

S1: For help and they toast with him, "cheers San Simon."

CH: It goes with the prayer and he gave an example of one of the prayers. He doesn't have any masses- any ceremonies.

Patrick: So the temple is like a Catholic church?

S1: It's like a Catholic church, except that here, and in Guatemala they also don't have it like a Catholic church but it is Catholic because only people that are not evangelists go. Evangelists do not go to see San Simon only Catholics go, only people that are members of the Catholic church go there, except that the Catholic church doesn't accept him because he wears a suit and because he drinks a lot of liquor (laughs) but he is a Catholic saint because when one prays to him one says, "in the name of God, almighty San Simon help me."

CH: He's a Catholic saint even though he's not accepted by the Catholic religion

Patrick: Do people come by the "Botanica El Templo" not to talk to him but just come in say mass, put something on the altar, and then leave?

CH: Are there people that come only to visit San Simon and do not consult with you but just with San Simon?

S1: Many, as well as many tourists and many white people, Asians, some Italians-people that are not from the US but rather international tourists.

Patrick: Guatemalans? They come in…

S1: I get a lot of Belizians, Guatemalans, Arabs, Iranians, Chinese, Filipinos, Jamaicans, Hondurians, El Salvadorians, and Nicaraguans. They all come here. There are two ladies from Denmark that also come here. There is one Lady from Denmark that is a strong believer in San Simon. A woman with beautiful, blue eyes, very pretty eyes.

CH: Are the majority of people that come to visit him and leave him offerings that are not tourists, Latinos?

S1: The tourists also leave him offerings.

CH: The tourists leave offerings too.

S1: This is the case in many parts of the world. Here, they come to take many pictures or they want me to laugh with them so that they can take pictures of my teeth.

CH: He says lots of people like to take pictures with him they like to take pictures of his room and they like to take pictures of him smiling cause they like his teeth.

S1: They have sent me some of these pictures through fax and by regular mail from France and Italy.

Patrick: Why are your teeth like that?

S1: So that no one can harm me.

CH: So that…..

S1: I used to have diamonds but not anymore because it's too dangerous. Now I have gold.

CH: What is the purpose?

S1: Yes, I have a cross here.

CH: Inside?

S1: Yes.

CH: Is that why you had them put on?

S1: Yes, and the stars too.

CH: As a blessing?

S1: Yes.

Talking to Patrick: It's like a blessing, there is a cross on the inside.

Patrick: For protection?

S1: For protection. There are many witches (brujos) that try to hurt others.

Patrick: Witchcraft?

S1: Yes.

CH: Are there other people that do the same? Or is it something San Simon gave you?

S1: This is something I have only. Others have other things. I don't need an amulet here but here.

CH: That's like his amulet.

S1: Electricity causes a danger like during a storm.

CH: I want to ask you something. In Guatemala do you have "sudadas" (sweat lodges)? For example, a woman told me that in Guatemala she had gone to a place where they had a communal sweat that took place in a room.

S1: No, that is something different. What you are talking about is a "Temascal." A lot of white people go to those. They are called "Temascal." They are like ovens with a hole. They put rocks off to the side, and then they light a very hot fire and there is no place for the air to escape out of. Well, there is a small door with a cover, and you go inside where there are some wooden boards and you take baths there with hot water. You place the water over the really hot rocks. That is where you put the pot. You go inside to take your bath after the fire has been heating the rocks and water for about an hour. This is a practice that some women who have just had a baby take part in, or someone who is impotent and can't have sex. The Indians there also have a custom that if today you were married tomorrow you would have to bathe in the "temascal" with your spouse.

CH: And only for these two occasions you do it?

S1: Sick people also benefit from this practice but it is just a cultural practice, it has nothing to do with witchcraft.

CH: They do have sweat lodges out there but they are not…..

S1: It's a dangerous thing because you can die inside a "temescal." It is very hot because the water releases the vapor from the rocks and you sweat a lot. If the air hits a person they can fall or their faces will get crooked. They have to make sure they wrap themselves well so they don't catch air, and also they have to be careful not to get wet - with cold water for a few days.
CH: Did you want to start with the divination?

Patrick: Yes, lets start with the water divination.

CH: Can you begin by explaining how you perform divinations through the use of water.

S1: I pray to God and the spirits that help me into the water. Then marks appear in the water. They tell me. You guys could test it out one day. One day you place a glass of water like this and you concentrate on one single thing. What will happen is your thought will be designed in the water.

CH: In the water?

S1: It gets marked into the water, but it has to be tap water. Now with this other thing - I do these readings because people ask me to do it but I really don't do that kind of stuff. I really don't know how to do it. I do direct readings.

Talking to Patrick: He says he reads the cards because that is what people want, not because –

S1: Because in Guatemala this isn't used.

CH: He just reads it for people.

S1: Yes, I do the readings because people ask for it but I'm not really reading the cards, I'm reading something else. I'm not lying to the people, because I tell them I'm doing my own reading.

Patrick: So in Guatemala you use only water?

S1: Only water or candles. I work with this candle here (looking for the candle). I work with this candle, here. Oh, my little candle fell! I work with this. I ask a person (uses Claudia as his subject) "give me that hand," "hold the candle." "What is your name?"

CH: Claudia.

S1: Claudia what?

CH: Claudia Hernandez

S1: Your date of birth?

CH: January 27, 1974

S1: Anything you would like to know?

CH: Something that I want to know? How many kids will I have?

S1: You are going to have a boy and a girl but not now- in about four years. You are going to have a little boy. That is the girl look…this means a girl, and if this moves that way it means a boy first, but it didn't move that way for you. It shows a little boy but it is not soon. You guys are giving it some time to get to know each other better and to see if your problems get better because it seems there were some problems before with your guy, your husband. With this person you have very good opportunities-many opportunities to accomplish your goals-to move up and do what you've always wanted to

do. He will give you many opportunities so that you may move forward, get an education, and graduate well. This man has thought of having a child but right now he wants to give it some time. He thinks very good things of you and wants the best for you. That is what it tells me. You see this is how I work.

CH: He says that candle if it goes this way it means a boy, and if it goes in a circle it means a girl, and since I asked how many kids I would have he says I'm going to have a boy and a girl, but not now it's in the future. Then he went on to tell me more about like Chad and I, he says that Chad is supportive of me and he's going to be supportive of me so that I can be educated and that type of thing, and he just sees that according to how the candle is moving when he put it inside he was looking to see which direction it was moving in and that's how he could see that the children would not be now they would be in the future.

S1: I also perform a test to find out if someone is lying. I use a Christ to do this but I don't have a Christ right now. If a person is lying the Christ will jump right here, but right now I don't have it.

CH: When do you use the Christ?

S1: I use it once in a while not often. I can also find out if for example, let's say he was your husband, and he has doubts about what you are going to have or if he claims he is not the father of your child. You would then come by yourself and you give me one hair from the center of your head, but you have to be at least four months pregnant. You can't do it if you are less than that because it won't work. So, I then take the wedding ring that your husband gave you, that has spent a lot of time in your hands. Then we tie the ring with three knots and we place it here like this. The ring will tell you if it is going to be a boy, if it's going to be a homosexual, or if it is going to be a very mischievous girl. It tells you. It will have a very strong shaft or movement when it is not a complete boy - it begins to go like this. If it's a girl it tells you immediately. It makes a few good turns like this but if it's a boy it comes in directly towards you. If a man claims not to be the father, the water will jump.

CH: If the child does not belong to the man I am claiming to be the father then the water will jump?

S1: Yes, because water is alive it is not dead.

Patrick: What kind of water is that?

CH: Faucet.

Patrick: It's faucet?

CH: Yes, tap water?

S1: Tap water.

Jones: Which direction does the candle move for the boy and which direction for the girl?

CH: For the boy it would move straight back and forth.

S1: Directly towards the mother.

CH: Toward me, and if it's a girl would that be counter clockwise? In a circle.

Jones: The girl is counterclockwise in a circle and a boy is back and forth.

S1: It begins to (loquear).

CH: He says that there's another-sometimes what he does is he'll take like my ring or something, if I've been wearing it for a long time and I have to be pregnant -

S1: You put that on the belly button. You tie it and you put it here for about 5 minutes - when the baby kicks then you give it to me, you sit down, and I tell you what you are going to have.

CH: He'll take a ring of mine, like if lets say I'm pregnant and I want to know if the baby belongs to the man I say it belongs to, or not or if he has doubts, then I take the ring and I tie it with a red ribbon and put it in my belly button and when the baby kicks then I take it, give it to him, and he holds it over the water. If it's a boy and he's a homosexual and not a complete man, then it will be like crazy it won't go in a circle or anything, it won't really make sense, but if it's a boy, a real boy then it will go back and forth and if it's a girl it will just go right away into a counter clock circle, and lets say the man I think is the father of the baby is not the father then the water will just pop out.

S1: The water will jump.

Patrick: With the candle - can you ask yes or no questions and tell if it's yes or no based on how the candle moves for any question?

CH: With the candle when you are divining- using the candle, could you…could it be used to ask questions directly like, "do you like coffee?" If I say no and you use the candle to see, does the candle tell you yes or no?

S1: No it's not like that. What this tells me is, for example, if you come here very sick I can tell you where it hurts and where it doesn't hurt. If you come here because… First of all the people who come do not just come in and tell me their stuff. They come here and make me prove myself before they let me do my work. They first have a consultation with me. They tell me "I'm going to pay for this consultation but I want you to tell me what is happening to me?" They don't just come in all trusting, they have to be convinced that I do things well.

CH: People don't just come here and trust him right away. A lot of people almost test him? They want to see if what he says is right so they'll tell him well "I want you to tell me what's wrong with me" you know, and that's how he goes about it so with that-with the candle, what that does is it allows him to be able to identify the problem and say Oh, you're having pain here and you're having pain there, you know?

S1: I use this primarily for illnesses. I use other things for love related things. Sometimes I work with this and other times I use scissors. I don't use scissors that often anymore because it's a bit dangerous because the scissors jump and it has to be the ones with a tail, brand new and chromed, and I don't have the appropriate basket. One has to use a basket. Do you know what a basket is?

CH: Yes I do.

S1: That is how you perform the basket question, but this is not the right kind of basket and you can't receive answers in this kind of basket because it's made of membrane and the one we use is a palm-mat (petate). Do you know what I'm talking about, like the material hats are made of?

CH: Yes.

S1: Here is this pair of scissors, but this is not the kind of scissor I was telling you about. I don't really use them.

CH: They should be brand new, right?

S1: They should be brand new and no one should touch them. You see this pair? It is like the kind a seamstress would use. It is chromed. You place the scissors like this, like this, and the scissors will move according to what you are asking. The scissors will move and jump like this, but this is not the right kind of scissor you would use since it has plastic. This basket is not the right kind of basket either.

CH: Because it is made of membrane?

S1: It's made of a membrane, and it's not the right kind of material that is used for this kind of stuff. This is what I can do with this, and I tell you the truth. My aunt does it this way-this way (demonstrating), and the basket starts turning and turning and starts telling her, but I don't have the right kind of basket. The scissors speak to you through pokes, and if it says nothing it stays still.

CH: How he uses the scissors for divination-you can't use that one cause that one has plastic. It has to be chrome and it has to be new, and because this is not the kind of material, he can't use it for divination, but what he needs is a basket made out of the same kind of material that they make the hats, and brand new scissors made of-chrome scissors, and he says he lightly touches it and then puts it in that position that it was, and it starts hopping around telling him, and if it's not saying anything then it gets stuck. He says his aunt puts the scissors through the little hole in the basket, spins around and tells her-speaks to her-spins around speaking to her and telling her what's wrong.

Patrick: She's in Guatemala?

CH: Yeah. Is your aunt in Guatemala?

S1: Yes, but she's very old now.

Patrick: How many systems of divination does he know?

S1: I work with water, directly and I can read cards. I also use beans, and tobacco.

CH: How do you do divination with beans?

S1: I'm going to give you a demonstration so that you can see. They are kind of mixed in with the rue.

CH: Do you put in the rue leaves?

S1: I put them in to keep them well.

Talking to Patrick: He keeps them in a bag with rue leaves.

Patrick: With rue leaves?

CH: Aha, so that they can be well.

S1: I used to have some wedding rings here but they got stolen. I used to have two wedding rings. Let me look, I might have the other one. I work with all this. Give me both your hands and place them here. This is only a demonstration so we're not really doing the real thing. What I do is I get the name of the person, their date of birth, and the name of the person they have questions about. Then they also give me the birth date of the other person. I then take your hands away, I ask you to place them in this position, I ask the person to concentrate on what they want to know, and I start praying. These here are like letters that I read. Sometimes three will come out, other times I'll get four or just one-whatever I happen to grab. I count them and read them to the person so that they can find out what is going on. Now these here are things that the spirits have asked me to include. This is a jet stone (azabache), this is a tiger eye (ojo de tigre) - they were two wedding rings, and this Christ that helps me do my work, and this is something that they gave me in Hawaii when I was visiting there. They fell on me from a tree-they were given to me. I always keep them with me.

Talking to Patrick: So he keeps them all in his bag.

S1: This is something I always use for protection, and this for good luck-an elephant. This is what I work with, but this is not how it is done. I use a larger tablecloth that is black.

CH: The elephant is for protection?

S1: Yes, that is what its for.

Patrick: What kind of bean is that?

S1: They are called (colorines machos). In Guatemala, the tree that they come from is known as (palo de pito). This tree has power. It is like an enchanted tree. Now, no one can put two beans together. If you ask me a question and this stays like this then that

means the person is going to die, or some accident is going to happen because they sometimes jump.

Talking to Patrick: He says we can't do this. We can't just place the beans, or he can't do it but sometimes when he is divining and he's picking the beans up they end up on top of each other-like that or something. Then, that means that somebody is going to die. Maybe the person that the person is asking about is going to die or experience death. He says that the tree that these beans come from is the "pito tree" and that's like an enchanted tree.

S1: In Guatemala that tree has thorns like the "amate." They call it "palo de pito" because it gives a lot of flowers. El pito refers to the leaf, which is like a small vine. You can eat that with black beans. The vine is cut at midnight. When you don't cut the flowers it gives a seed, which is the vine, and the vine is cut at midnight.

Patrick: When he picks them out for the readings does he do it fast or is it the same speed that he did it?

S1: Exactly how I just did it.

Talking to Patrick: He says the "pito tree" gives lots of flowers but if you cut the flowers then it doesn't give the seeds, but if you leave the flower on there then when it dries up it leaves like a bean, and then you have to cut that at midnight.

Patrick: How does he read the letters?

S1: It comes to me in a dialect.

Patrick: What kind of dialect?

S1: Like the Maya dialect. Now I don't speak Mayan but I'm told what the words are. They suddenly come to my head. Through this process I can tell a person what is going on with them, what hurts, and without anyone telling me. Three days ago a woman came by who has a flower shop here on Washington and Crenshaw. She always comes to see me. She first came here with her mother in law, who has some needles in her feet-her feet are all swollen. This woman is very ill. They are from Oaxaca. They are very hard people. If you don't tell them anything they get upset and leave. They come here a lot because I tell them the truth. They wanted to know about their mother in law. I told them that their mother in law wasn't going to be around for too much longer because she had been hexed seven years ago. I am treating her from here, because she is in Mexico. Three days later she came to me with three nails in her calf. Her feet were really swollen. Since then she is able to walk well.

CH: Do use the beans for this?

S1: I give them a choice of either this, the water, or something else. I don't really work with cigars anymore. Well, I do it but I prefer not to because the smoke is really strong. That is something I would do it if for example, your husband was out of town in San Francisco with his buddies and you were unhappy about that. If you wanted him to have

a bad time then you would smoke a cigar with pepper and he would have a bad time with his friends. Here you are smoking the cigar and there they are having a bad time.

CH: The interested person does not do it, rather he/she has you do it?

S1: Yes.

Talking to Patrick: He says that for example, if I had a cheating husband or my husband took off with his friends or something I would come to him and ask him, "I want them to fight," "I want them to have a bad trip." He would then smoke a cigar with pepper powder on it, and he said that Oaxacan people are very strict. They have really strong beliefs. If he was not a good diviner they would insult him and be like "you're not telling the truth," and just walk out, you know but as a testament of his good ways his Oaxacan customers always come to him and they have him read the beans and he's been successful at it. It always tells him the truth.

Patrick: Why the rocks?

S1: Because they protect the table.

Patrick: Are they special rocks?

S1: They are special rocks.

CH: Is that a little Buddha?

S1: Yes.

Patrick: Did you find these rocks?
S1: They come to you. For example, if you are in a place and you are drawn to it, you like it and you take it with you, it is because they themselves ask to go with you. For example these things here are all original pieces. They are covered in wax now but they are all old things that have not been made by man. The kind of stuff you find when you're digging around in a field.

Patrick: Is it enchanted?

S1: Yes it is enchanted. It belonged to brother Francisco Garcia.

Patrick: Was he a healer?

S1: A very good healer but he's dead now.
This other rock from Guatemala is from the enchanted **Chuchulil**, the Central American road that takes you to **Xinantenango** and **Tierra Fria** and goes into Mexico. The Enchanted Chuchulil is in **San Pango Xacatepeques**. Here is the Chuchulil and here is the road. That way you will find a place called "**Los Dragones**." This is another enchanted place where you find two huge rocks that have animal faces. That is the Enchanted Chuchulil. You have to hike all the way up. Now some Italians bought the land because they want to build factories and all the people from the factories had died.

At this place they found a big rock called malachite (malaquita). This rock belongs this enchanted place. In this place you hear roosters singing, they throw dirt at you, they whistle at you, they touch you and there is no one visibly there.

CH: The elves?

S1: It's an enchanted place. It is called the Enchanted Chuchulil. They just finished building a road that is like a highway. There is a hill in front of **Antigua**, looking towards **San Andres Ixapa**, where San Simon is found, **El Tejar** and **Ximaltenango** and **La Bola de Oro**. These are all enchanted places but the most famous is Chuchulil. Nowadays it's quite dangerous to go there because a lot of robbery goes on there. Lots of people go up there though, and they even have feasts up there. There's a small house up there. They have fires up there (quemados) on the rocks. I was there last year in August. It was costly but I was able to go. The day before my arrival they had killed someone up there but I didn't care and went up there anyway. Thanks to God nothing happened to me.

CH: Did you go by yourself?

S1: I went with another man, who took good care of me. This place is right in the hills. When you arrive you get dirt thrown at you. You can hear turkeys, ducks, and chickens. There are a lot of snakes-all kinds of animals. But I didn't see anything. They say that you can place a dollar near the rock and that the rock pulls it in but I didn't see that. These rocks are natural and God made. The Chuchulil is a beautiful enchanted place. There is also the enchanted place of brother Diego, and brother San Simon. The people that go up there are all indigenous people. The Ladinos do not go there. The gringos don't know of this place but this is a very famous place.

CH: It's very famous. It's a famous enchanted place. He says when you go up there somebody, something – you can't see nothing but its like spirits or something that throws sand at you, dirt at you. You hear chicken sounds, little baby chicks, ducks, roosters, and turkeys. You hear all these different –

Patrick: Is this a volcanic place?

S1: No! Look, the highway starts at the capital of Guatemala. Here is Antigua and here is San Lucas up on a hilltop where there are open fields. You can go up this way but no trespassing is allowed. You can go around this way. This place is called the Enchanted Snake because they found…..now that they've built the highway and covered the place up, a snake. You know now since it isn't a hill you do not find snakes but they found one just like this. It took the machine and twisted it like this. They say that they had to catch it by pressing it against a machine. They also say that the tail of the snake flew off. Now I didn't see this but they say that you can see it in one of Guatemala's museum of history. It's a great thing because it took and wrapped itself around the machine so this is the enchanted snake that is present there.

CH: There is another enchanted area where a serpent – I guess an Italian man tried to buy the are and have sweat shops there and there was a huge serpent that appeared. It was a huge serpent. It took the machines and it tossed them and broke them, and then it

took like two machines to try to get the snake and its tail just flew off. They say that they have this snake somewhere. He's not sure where but they say that they have it. That place is enchanted because of that snake. It was an enchanted snake.

S1: Turn that off for a little bit.

Patrick: Which one did they use the most?

CH: They want to know what method of divination do you use the most?

S1: They sometimes ask me to use whatever I want. However, what they do ask for the most is the water divination.

CH: The people ask you for it?

S1: Yes.

CH: It depends on what people want.

S1: Here in the U.S. what they ask for the most is the cards. It's all about the cards here in the U.S. I don't know where they got this from.

CH: In the United States, he says, they ask for cards a lot. He's not sure where that came.

S1: They ask for that so that is what I do.

Patrick: What questions do people most need answers to?

S1: I get a lot of questions about health problems. Here, Central American people suffer from envy. Also, the black people from Belize, and the Hindu people do a lot of harm to others. People from Oaxaca-they also ask for evil things to be done to people.

CH: Do they ask about love problems?

S1: Oh yeah, everyday.

CH: Would you say that you are asked more questions about health and love than anything else?

S1: There are a lot of women that are dying from love problems-lots of women. I get a lot of white women and Arab women. I also get a lot of Hindu and Filipino women that suffer from love problems just like the Latina women. I'm not sure where the white women are from but they go crazy over love problems. They ask for lots of things that can be used for love concerns.

CH: Do they ask about health problems?

S1: I do not deal with that with the white people. I deal with healing but only with Latinos. Some of the black people trust me but not the Black African people. They are kind of abusive.
CH: What other kinds of problems do they ask about?

S1: There are some men that hurt women so that they can't have intimate relations-so that they can't have sex. Another problem that I get is that men leave their wives to go with other women. These women ask for their husbands to leave these women. They come here crying because their husbands threaten to leave the house.

CH: These are love problems?

S1: Lots of love problems.

CH: Are there other problems having to do with money or work?

S1: I get a lot of work problems. I get a lot of cases having to do with people getting treated very badly by their bosses at work, or that of people being humiliated and treated badly by workers that have been at the workplace longer. I get a lot of that. Also, I get a lot of people that are unemployed. These people have a lot of faith in God, San Simon and me and they come to me. I perform a (saumerito) and use a little candle and they are able to find work maybe not tomorrow but within five days.

Patrick: What system do you think is the best for divination?

S1: All of them because I am the one who has the knowledge.

Patrick: They are just different systems of getting in touch with the spirits?

CH: All are different in what way? How are the divination methods different from each other?
For example, what does the water let you know that the beans do not?
S1: I see everything with the water or the beans. It is the same.

Patrick: So the difference is the kind of system they want?

S1: Here, people have a lot of faith in the water and tarot cards. People here do not really believe in the beans. Also, people have a lot of faith in palm reading but I don't know how to do that. I do not read the iris of the eye. I do not know how to read, I haven't had any schooling. What I know is just in me.

CH: He says he says he doesn't know how to read. He hasn't studied. What he knows is because that's what's already innate in him. He says some people read the iris of the eye, the palms and all that but that's I guess-he's meaning to say that's something they have to study or really get into, and he doesn't study.

Patrick: How did he learn to divine with water?

S1: From the beginning I let people know this is how I work. I could tell you everything that was going on but since there was no one that could answer me…… You see there has to be someone present that is praying while I am in deep concentration. So that went. Later I worked only with flowers. Then, I started using other things that came to me in my dreams.

CH: Is this the way that you came to use water for healing?

S1: I've almost always used water.

CH: It's something that just came to him-the knowing of how to divine with water, just came to him. At first he used to divine only in concentration, where he would focus and concentrate but there was nobody there to guide him and take care of him, and be able to receive the concentration or make prayers for him so that you know it could be dangerous, so he started not to do that so much and he started divining with flowers and then the other things.

S1: In Guatemala people heal themselves with wild fuchsia, rue, sweet basil, rosemary (chilco, ruda, albahaca, romero). There they do not use (el cinco negritos) what is known as (pirul). It isn't known there. They use geranium (geranio)- nice things like a red carnation. This is what people use for healing. If you are really down now and I give you a good sweeping with this and I spray you with liquor-you will feel better. The other day I was feeling really sick. I would get up and go back to sleep. I don't know what was wrong with me. So I took two eggs and I blew on them and passed them over myself. You wouldn't believe it, but Edgar was the only one here, and I asked him to bring me a glass to crack these eggs into. I couldn't stand it any longer. I was walking around like this-like a drugged up person. I said to myself I can't continue like this and I took the eggs, passed them over my body. When I cracked the eggs into the glass, a lot of fresh blood came out. Can you believe it? I swear to God that is listening to me. This ugly thing that I had went away after that. Later I used another egg and I showed my lady friend and my sons the result. The egg cracked and it was like really boiled. I cured myself. I was really ill. My whole body was aching and I felt like doing absolutely nothing.

CH: When did this happen?

S1: About eleven days ago. The day you called me. You know what? I couldn't even see.

CH: He said he had something happen to him like three or four days ago where he was feeling very ill.

S1: I can also read eggs to find out what is wrong but this is something I use mainly on children and people from Oaxaca.
CH: He said he was really ill. He was like, as if he had been on drugs or something. He said it was just a very awkward experience. His body hurt and he was falling asleep but it was just a weird type of feeling so he said, oh no I can't have this, so he took some eggs, blew on them, just not cooked and then passed them all over his head and everything and then when he cracked them open he said there was like blood, like fresh

blood in the egg, really fresh blood and it was a lot of blood and he said that the rest of the egg looked almost cooked. After that he was ok, he was well. He cured himself and it just came to him to cure himself that way.

Jones: I have three minutes left on the tape so if he needs us to leave soon well we're almost out of tape.

CH: We're almost done with the tape. Do we have more time?

S1: I'm going to have to start seeing my people because I have a lot of people waiting.

CH: He says no more time yeah, he's got a lot of people.

Patrick: How do you take care of the rocks?

S1: Well, I burn candles for them. I kill roosters and I give them the blood but this is not something that I do everyday.

Patrick: When would he use that for? What for?

S1: You use it to protect yourself, so that you always have work, and to keep it alive. This is a rock that I brought from there. It is from there and so it works.

CH: Because it is from an enchanted place. It's for protection.

CH: Is this something that a lot of people do and maintain or only curanderos?

S1: There's a lot of people.

CH: He says a lot of people.

S1: One day if you ever go to Guatemala, I have a lady friend who has all kinds of neat things.

CH: He has a friend he would like us to meet one day in Guatemala who has a lot of that.

Patrick: Is it like an amulet?

S1: You use them because you find them on your road.

CH: But would you say that it is like part of your amulet?

S1: Yes.

CH: Yeah, it's like protection, like an amulet.

END OF TRANSCRIPTION